Section: Doctrine of Christ (Christology)

Wednesday, August 28, 2024

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**TEACHING NOTES**

**Q70.** **How is Jesus our righteousness?**

**His perfect life of obedience is credited to us. God sees Christ’s righteousness when He looks on those who are saved.**

Good evening church. My name is Sam Jones, I am a covenant member here at Disciples Church. I am also part of the teaching team and blessed to be given the task of writing and delivering lessons as part of our midweek gathering. For anyone new to midweek, welcome, we are excited that you are here. I think you will quickly come to treasure this gathering the way many of us here at the church do. As we are leaning into our faith and learning the truths of God, this midweek gathering is both a useful tool to expand our knowledge of God, but more importantly it is a way to fuel your faith. This comes through knowing the source and object of your faith better, and in sharing your excitement for this journey with others. The unity we have in Christ is celebrated through teaching, discussion, growth, and fellowship. We encourage and support each other by being here and leaning in with our groups, to be known and know others.

When I first began attending this church in 2016, I met with a man that became a dear brother in Christ, a mentor, and my first leader in discipleship. At our first meeting, Scott Waterman was explaining what discipleship is and I remember him saying, “There is something really special about being truly known. Not just the surface stuff, but everything.” Church, we are to bear each other’s burdens and exhort each other every day. The only way to do that is to be doing life together and by being truly known. I pray that each of you will be known and desire to know others so that we grow in Christlikeness together.

Let’s pray, then we will dive in.

Ok, our content for the question and answer is rich, heavy, and joyful. We get to look at the instrument of our salvation, Jesus Christ, and how his righteousness is counted toward us. We will look at several definitions tonight to help us understand the content of the lesson. Also, if I do my job well, at the end of this lesson we will have a clearer view of what righteousness is, where it comes from, and how it applies to us through Christ.

**Q70. How is Jesus our righteousness?**

**His perfect life of obedience is credited to us. God sees Christ’s righteousness when He looks on those who are saved.**

Last week Pastor Rob taught on Q68 of the Word of Truth Catechism. What is the Gospel?

The answer to that question was:

The gospel is the good news of the grace and power of God to redeem undeserving sinners to eternal life through Jesus’ perfect, sinless life; substitutional, sacrificial death; and victorious resurrection from the grave. These sinners are saved by grace alone through faith alone in Jesus alone from the eternal wrath they deserved, and they are reconciled into an eternally secure relationship with God.

Pastor Rob walked us through this answer step by step to unpack the beauty and inner workings of the Gospel. We know that the Gospel is Good News and that it is the instrument of our salvation as believers in Christ. I bring this up because knowing what the Gospel is informs much of what we will talk about tonight. I like to say that Jesus is the meta narrative of the entire bible, that we should see the promise of Jesus salvific work for us from Genesis to Revelation. That being said, last week, Pastor Rob took on a somewhat daunting task of explaining the “big story” of Holy Scripture. Tonight, we are still looking at Jesus Christ, we are still looking at the Gospel, but we are getting a little more granular. We are going to peel back a layer on the onion to see more clearly the next layer down so to speak. And church, this is the beauty of studying Scripture, there is always another layer to peel back, there is always more to push into. In this fallen world where we struggle with memory that is imperfect, we sometimes get to re-discover bold and beautiful truths that fan the fires of our faith.

So, back to our question and answer for tonight. How is Jesus our righteousness? Well, the answer is the Gospel, but since we are peeling back layers, we will look more specifically within the framework of the Gospel: how Jesus is our righteousness. I am going to try to do this in a linear manner, starting with God and working toward Jesus’ continuous intercession for the elect as their mediator.

I am going to begin by defining some terms that we can look back at through the lesson.

Webster’s Dictionary of 1828

**HO'LY**, adjective

Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character.

**AT'TRIBUTE**, noun

That which is attributed; that which is considered as belonging to, or inherent in; as, power and wisdom are attributes of the Supreme Being.

WoTC Definition of **Holiness**:

**Holiness** (As God’s Attribute) God is distinct, separate, and in a class by Himself (set apart). His is superior to creation in every and above all. He is morally pure (without any sin), and He is holy in relation to every aspect of nature and character. Purity and the sum off all moral excellencies are found in him.

**IMMU'TABLE**, adjective

invariable; unalterable; not capable or susceptible of change.

**Hebrews 6:13-18**

13For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14saying, “Surely I will bless you and multiply you.” 15And thus Abraham,b having patiently waited, obtained the promise. 16For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 17So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, 18so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

WoTC Definition of **Justice**:

**Justice** (As God’s Attribute) Based on God’s own perfect righteousness and holiness, He deals with all things rightly and completely. All that God has decreed and all that He does is completely just. He hates sin and always judges perfectly.

WoTC Definition of **Wrath**:

**Wrath** (As God’s attribute): God is a God of Wrath. The wrath of God is His eternal detestation of all unrighteousness. God has justice against all evil and decreed eternal punishment against unredeemed sinner.

**Psalm 5:5-6**

5 The boastful shall not stand before your eyes;

you hate all evildoers.

6 You destroy those who speak lies;

the Lord abhors the bloodthirsty and deceitful man.

**MEDIA'TOR**, *noun* One that interposes between parties at variance for the purpose of reconciling them.

By way of eminence, Christ is the *mediator* the divine intercessor through whom sinners may be reconciled to an offended God.

**1 Timothy 2:5-6**

5For there is one God, and there is one mediator between God and men, the mana Christ Jesus, 6who gave himself as a ransom for all, which is the testimony given at the proper time.

WoTC Definition of **Imputation**

**Imputation**: When something not of your own is credited (accounted) to you. Adam’s guilt was imputed to all persons. The sin of the elect was imputed to Jesus at the cross, and Jesus’s perfect righteousness is imputed to the elect at conversion.

WoTC Definition of **Justification**

**Justification**: God declares a believer not guilty based on the believer being credited Jesus Christ’s perfect righteousness.

As we study Scripture or dive into any of the historic doctrines that are derived from Scripture it is important to know what the terms we are using mean. So, when I say that God is Holy and that God is also immutable, then I can look at the definitions and I know that means that God is whole and perfect and unchanging. Then I can see that another attribute of God, His Justice, is based on His holiness, and that it also unchanging. Based on and interwoven with God’s attributes of Holiness and Justice, is God’s Wrath. This mean that God detests sin and has decreed eternal punishment for all sinners, and this is unchanging. I think you get the point. We see these truths more richly when we see the meaning of the terms.

Now we have our basic work for the evening complete. We have reviewed the question and answer, we have defined terms. Now we will get into the meat and potatoes of the lesson.

**Q70. How is Jesus our righteousness?**

**His perfect life of obedience is credited to us. God sees Christ’s righteousness when He looks on those who are saved.**

The question starts with “how.” How is Jesus our righteousness? As I studied this question, I quickly came to look at that word “how” through two different lenses. The first is looking at “how” in the context of function, meaning, “How does Jesus function as our righteousness?” What are the things that Jesus did or is doing that allows Him to be our righteousness? The second way of looking at “how” is in the context of ability, meaning, “How does Jesus have the ability to be our righteousness?” What qualities or attributes does Jesus have that allows Him to stand as our mediator?

That is how I am going to work through this lesson, and I am going to start with the second way of looking at the word “how,” meaning, “What qualities or attributes does Jesus possess?” How was he able to live a perfect life of obedience? What is special about Jesus that God sees Him instead of the individual when looking on those who are saved?

So, how is Jesus able to do these things?

The quick answer is that Jesus is God. Jesus derives His holiness, His ability to act as mediator between God the Father and sinful man, from all the qualities he shares with God the Father and God the Holy Spirit.

So, let’s look at what those qualities are. This is a bit of a longer excerpt from the 1689 Confession of Fath so stay with me. This is chapter two, paragraphs one and two.

1689 Confession of Faith:

2.1

The Lord our God is but one only living and true God; whose subsistence is in and of Himself, infinite in being and perfection; whose essence cannot be comprehended by any but Himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will,11 for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him, and withal most just and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

2.2

God, having all life, glory, goodness, blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things, and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases; in His sight all things are open and manifest, His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain; He is most holy in all His counsels, in all His works, and in all His commands; to Him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

Okay, I know that was a lot, but there is so much rich truth packed into each line of the confession that I didn’t want to shortchange the amount I shared. I would also like to encourage you to read the 1689 Confession of Faith. If you have a copy of the Word of Truth Catechism, then you also have a copy of the confession since it is printed in the back of the book.

Now let’s dissect the information we just heard from the confession. Keep in mind, we are doing this to understand who Jesus is and “how” he is qualified or able to be the righteousness of the elect.

The confession begins by saying, “The Lord our God is one only living and true God; whose subsistence is in on of Himself”

So, our God, the only God, the one God, one being, three persons, Father, Son, Holy Spirit is self-existent. He relies on no one and nothing other than Himself for His existence.

**Jeremiah 10:10**

But the Lord is the true God;

he is the living God and the everlasting King.

At his wrath the earth quakes,

and the nations cannot endure his indignation.

Then the confession begins speaking of God’s attributes or qualities. It says, “A most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will.”

Notice some of the terms we defined earlier coming in here, Holy, immutable. God is Holy, in fact, He is the source of all Holiness. As the self-existent creator of the universe, He sets the standard for right and wrong, holy and unholy, sin and righteousness. And since He is immutable, unchanging, and the standard for Holiness, then these things are also unchanging, what is holy remains holy, what is right and wrong remain right and wrong. This consistency is a reason for assurance in our Holy Father.

**Malachi 3:6**

For I the Lord do not change; therefore you, O children of Jacob, are not consumed.

Then the first paragraph of the Confession concludes:

“For His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him, and withal most just and terrible in His judgments, hating all sin, and who will by no means clear the guilty.”

Now we see even more of our definitions coming in; the Justice and Wrath of God are spoken of. It said He hates sin and He will by no means clear the guilty.

**Nahum 1:2-6**

2The Lord is a jealous and avenging God;

the Lord is avenging and wrathful;

the Lord takes vengeance on his adversaries

and keeps wrath for his enemies.

3The Lord is slow to anger and great in power,

and the Lord will by no means clear the guilty.

His way is in whirlwind and storm,

and the clouds are the dust of his feet.

4He rebukes the sea and makes it dry;

he dries up all the rivers;

Bashan and Carmel wither;

the bloom of Lebanon withers.

5The mountains quake before him;

the hills melt;

the earth heaves before him,

the world and all who dwell in it.

6Who can stand before his indignation?

Who can endure the heat of his anger?

His wrath is poured out like fire,

and the rocks are broken into pieces by him.

We are getting a picture of the God that we worship now, aren’t we? He is the source of Holiness and as He is unchanging, He must also be Just and Wrathful. We don’t get one without the other. We don’t get to pick and choose which attributes of God we like and ignore the rest. We are the creature, He is the creator, He is self-existent, we exist because it was His good pleasure to create us. And so He is the ruler who gets to set the rules.

Now for sake of time I am not going the dissect the second paragraph of the confession as I did the first, but I want to summarize the paragraph and the point I am making about “how” Jesus is able to be the righteousness of the elect.

Our triune God is the Father, God the Son, and God the Holy Spirit.

Jesus is the second person of our triune God, God the Son.

Once sin entered the world at the fall, there was no way for a man to pay for sin since all men are born into sin. The only way to pay for sin was through the blood of a sinless man, and so Jesus condescended to take on flesh and be that sinless man. I don’t want to get too far ahead of myself because Jesus’s life is the focus of the next portion of the lesson.

The glorious truth of the Gospel is that our Holy God made a way for us to be reconciled back into a relationship with Him, and the only one who had the ability to do that was God. God paid God to pardon our sin so that we may know Him.

One of my favorite songs we sing for worship illustrates the point I am trying to make.

How Deep the Father’s Love for Us

“Behold the man upon a cross,

My sing upon His shoulders;

Ashamed I hear my mocking voice

Call out among the scoffers.

It was my sin that held Him there

Until it was accomplished;

His dying breath has brough me life:

I know that it is finished.”

**Revelation 5:11-14**

11Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, 12saying with a loud voice,

“Worthy is the Lamb who was slain,

to receive power and wealth and wisdom and might

and honor and glory and blessing!”

13And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,

“To him who sits on the throne and to the Lamb

be blessing and honor and glory and might forever and ever!”

14And the four living creatures said, “Amen!” and the elders fell down and worshiped.

AMEN

Now I want to shift to our second way of looking at the word “how,” meaning the function of how Jesus is our righteousness and the focus of the answer to your catechism question.

Our answer says, “His perfect life of obedience is credited to us.”

Last week Pastor Rob said the following during his lesson on “What is the Gospel?”

Jesus’s perfect, sinless life made Him the only one whose life was valuable enough to pay the ransom due sinners, but He also had to be willing to sacrifice it by substitutionally standing in the place of those sinners He came to save. Jesus stood in our place as our substitute, taking on our punishment, bearing our guilt.

Because Jesus death was substitutional, because He died in our place, we no longer owe the penalty for any of our sin. There’s nothing left to be paid – Jesus paid it ALL. Our ongoing repentance for indwelling sin is not because we fear God’s wrath, it’s because we love Him and want to please Him by obeying all His good commandments.

Jesus’s resurrection means that He completed His work to redeem His people. It is the evidence that God was satisfied with His sacrifice and that His wrath has been propitiated – meaning that Jesus satisfied God’s wrath due the elect based on His substitutionary atonement. God’s righteous anger towards those sinners who trust in Christ was poured out fully on to Christ, leaving them free from condemnation.

What a great synopsis of the Gospel! Jesus lived a sinless life to be able to be the perfect sacrifice. That’s easy to say, but let’s slow down and think about what living a sinless life really means.

Think of all the ways we sin daily, sometimes on a minute-by-minute basis:

Sins of commission -- doing what you are not supposed to do

Sins of omission -- failing to do something that you should do

Sins of the mind – thinking in a way that is sinful

Sins of the heart – hating or coveting

Sins of the mouth – speaking sinfully

Sins of the body – sinful use of your body

And the list goes on.

**Romans 3:23**

For all have sinned and fall short of the glory of God,

**Romans 1:21-23**

21For although they knew God, they neither glorified Him as God nor gave thanks to Him, but they became futile in their thinking and darkened in their foolish hearts. 22Although they claimed to be wise, they became fools, 23and exchanged the glory of the immortal God for images of mortal man and birds and animals and reptiles.

**James 1:14-15**

But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

**James 4:17**

So whoever knows the right thing to do and fails to do it, for him it is sin.

**Matthew 5:28**

But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

I probably don’t have to convince anyone in the room tonight that they are a sinner. The greater we understand and see our sin for what it is, the greater our appreciation should be for Jesus living a sinless life. We can’t get through a day without sin, yet He lived His entire life from birth to the cross without sinning.

So, let’s take a closer look at that life so that we will appreciate it.

The majority of what is written about Jesus’ life centers around that final three years, from the time His ministry began up to His crucifixion. The exact dates are debated because it is tied to the historical record of the events of Jesus life and those He came into contact with. For instance, the rule of Pontius Pilate isn’t known exactly so there can be debate as to exact dates. That said, it is widely held that Jesus was 33 when He was crucified and that His ministry was three years long, so the majority of what we have written about Jesus’s life happened from age 30 to 33, but there was a lot of life before that.

Jesus was born in Bethlehem to Joseph and Mary after being miraculously conceived by the Holy Spirit. The birth happens in Bethlehem due to Joesph and Mary traveling to complete a census that had been ordered by the Romans. The birth of Jesus had been prophesied and King Herod feared the arrival of the new king, so he ordered that all male children two year of age and under be killed. He attempted to have the wise men locate Jesus for him, but they were warned in a dream not to return to Herod.

Jesus is taken to Egypt by His parents to avoid the massacre and, after Herod’s death, the family looks to return home, but they find out Herod’s son is ruling in his place and they, instead, go to Nazareth, where Jesus will spend His childhood. I am giving a high-level summary here, but keep in mind that each of these events are in fulfillment of prophecy to prove that Jesus is who He is.

**Matthew 2:19-23**

19But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20saying, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.” 21And he rose and took the child and his mother and went to the land of Israel. 22But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. 23And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

It is important to also remember that Jesus was born under the Old Covenant laws, so He had to be circumcised on the eighth day after birth and presented at the temple with the correct sacrifices. All the Law had to be satisfied for Jesus’s life to be sinless. Church, Jesus living a sinless life started before he had the ability to walk and talk.

Now we fast forward to Jesus at the age of 12. He goes to Jerusalem with His parents to celebrate the festival of Passover.

**Luke 2:41-52**

41Now his parents went to Jerusalem every year at the Feast of the Passover. 42And when he was twelve years old, they went up according to custom. 43And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, 44but supposing him to be in the group they went a day’s journey, but then they began to search for him among their relatives and acquaintances, 45and when they did not find him, they returned to Jerusalem, searching for him. 46After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. 47And all who heard him were amazed at his understanding and his answers. 48And when his parentsg saw him, they were astonished. And his mother said to him, “Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.” 49And he said to them, “Why were you looking for me? Did you not know that I must be in my Father’s house?”h 50And they did not understand the saying that he spoke to them. 51And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart.

52And Jesus increased in wisdom and in stature and in favor with God and man.

This is an interesting narrative; Mary is upset with Jesus after they find Him in the temple. She rebukes Him, but His response is “Where else would I be?” In this, Jesus is not in sin, but Jesus is quick to submit to His parents and returns to Nazareth with them. The passage ends saying Jesus increased in wisdom and in stature, indicating a time of life we all see much sin during: our teenage years into our young adult life.

The next insight we have into the life of Jesus comes with His baptism by John the Baptist, followed by His temptation for 40 days in the desert. This portion of Jesus life, alone, should inspire us to awe and worship. Jesus was tempted with the things that most men covet: food, status, power, and all while starving.

This is followed by Jesus’s ministry, which included the gathering and training of disciples, countless miracles, teaching and preaching throughout the various regions of Israel. During Jesus’s ministry years, He was under constant ridicule from unbelievers and factions within the Jewish hierarchy. He was challenged, threatened, and ultimately betrayed by one of His closest friends and disciples. Church, in all this Jesus never sinned. Even when Jesus is beaten and hung on a criminals cross, He never deviates from the plan that the Father set out for him.

Jesus had to remain sinless to fulfill the law, to be the spotless lamb that could satisfy God’s righteous justice. Jesus was to only one that could do this, and He did it willingly, for the good of the elect and, ultimately, for the glory of God.

Okay, so now we have discussed both “how” Jesus was able to be our righteousness and the part of the function of “how” in which Jesus lived a sinless life.

Now let’s look at the final glorious truth of the answer.

It says that:

**His perfect life of obedience is credited to us. God sees Christ’s righteousness when He looks on those who are saved.**

Jesus’s life of obedience is credited to those who are saved. God see’s Christ’s righteousness when he looks at a saved sinner. So how does that happen. What is the mechanism for the righteousness of Christ to be credited to the elect?

The answer is a few more of the terms we defined at the outset of the lesson, namely imputation, justification, and mediator.

Jesus Christ is the mediator of the new covenant; he stands in intercession having paid the price for all the sins of the elect on the cross. This is the substance of our justification and is applied when a sinner is called, regenerated, given faith, is justified and ultimately glorified.

The theological term for this is “ordo salutis” or “the order of salvation.” It is also known as “the golden chain.”

Romans 8:29-30

29For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

I took the following from a devotional published by Ligonier Ministries:

The ordo salutis is the order of salvation. This focuses on the acts of God and the response of the individual in salvation. God calls us, produces regeneration in us, so that we respond with repentance, faith, and obedience. Behind the divine call is God's electing decree. The ordo salutis is not concerned with a temporal sequence of events, but with a logical order.

Paul provides a condensed form of the ordo salutis in Romans 8:29–30. He tells us that God foreknew certain people and predestinated them to be conformed to the image of His Son. Since God exists in eternity, foreknowledge and predestination are not sequential actions on His part, but logical aspects of His decree. Romans 8:30 says that God called these people to His kingdom, and that those who are called are justified. Since we are justified by faith, we can insert faith between calling and justification. In fact, God's inward call produces regeneration in us, which causes us to cry out in repentance and faith, so that we are justified.

So, the elect are predestined to be elect, they are called, justified, and glorified.

Now a key nuance withing the step of justification is where imputation comes in. Remember imputation means: “When something not of your own is credited (accounted) to you. Adam’s guilt was imputed to all persons. The sin of the elect was imputed to Jesus at the cross, and Jesus’s perfect righteousness is imputed to the elect at conversion.”

We see that word credited in our answer as well, His perfect life of obedience is credited to us. Imputation is important to understand, this is how we are first sinners, born into sin due to the imputed sin of Adam our first federal head. Adam’s sin is imputed to all of mankind. But through our second federal head, the better Adam, the elect have the righteousness of Christ imputed to them. Jesus erased the record of sin debt at the cross for those who have faith into Him and they are credited with His record of perfect obedience

**Galatians 3:23-29**

23Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25But now that faith has come, we are no longer under a guardian, 26for in Christ Jesus you are all sons of God, through faith. 27For as many of you as were baptized into Christ have put on Christ. 28There is neither Jew nor Greek, there is neither slaveg nor free, there is no male and female, for you are all one in Christ Jesus. 29And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

**Hebrews 9:15-28**

24For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. 25Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. 27And just as it is appointed for man to die once, and after that comes judgment, 28so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

AMEN!

Church as we close I want to draw our attention back to the second sentence of our answer tonight. It says:

**God sees Christ’s righteousness when He looks on those who are saved.**

When God, the one God who by no means will pardon the guilty, the God of Abraham and Isaac, the creator of the universe, who is a God of Wrath and a God of Justice, looks at a saved saint, He sees the most beautiful sight imaginable. He sees His son, Jesus Christ, in our place. Your sin has been erased by the King of kings. You might say that the ledger of your sin debt reads paid in full. But what’s actually taken place is that the ledger has been removed as far as the east is from the west. God remembers our sins no more. He doesn’t see a sinner wearing someone else’s clothes, He sees only the righteousness of Christ as belonging to us. This should be a cause for continuous praise, worship, and mediation.

**Romans 5:6-11, 17**

**6For while we were still weak, at the right time Christ died for the ungodly. 7For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8but God shows his love for us in that while we were still sinners, Christ died for us. 9Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.**

**17For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.**

Let’s pray.